



name of all the rest, "We are all Christians, and believe that Christ is our only God and king, and we will sacrifice to none but him." Hereupon the fire was kindled, and many men, women and children were burned alive.—The punishments that these Christians endured, were so great and horrible, that no tongue is able to describe them: such as whippings, scourgings, rackings, horrible scarpings, fire-slip boats, into which many were put and sunk into the sea: also hanging upon crosses, binding some to bodies of trees, with their heads hanging downwards; hanging others by the middle on the gallows, till they died of hunger; throwing many alive to bears, leopards, wild bulls; prickling others with bodkins, and talons of beasts; till they were almost dead.

The Christians being assembled at Antioch, one Romanus ran to them, declaring that the wolves were at hand, who would devour them; yet he exhorted them not to fear. A band of armed men were sent against them, but they kept their faith; while the soldiers sent word to their captain, that they could not force the Christians to deny their faith, by reason of Romanus, who did so mightily encourage them. The captain commanded that he should be brought before him, which was accordingly done. "What?" said the captain, "art thou the author of this sedition?" Art thou the cause that so many lose their lives? By the gods, I swear, that thou shalt answer for them all, and shalt suffer those torments that thou encouragest them to undergo?" Romanus answered, thy sentence I willingly embrace. I refuse not to be sacrificed for my brethren, and that by as cruel torments as thou canst invent." The captain being much enraged with this stout answer, commanded him to be suspended, and his bowels drawn out; whereupon the executioner said, "not so sir, this man is of noble parentage, and therefore he may not be put to so ignoble a death." "Scourge him then," said the captain, "with whips having knots of lead at the end." But Romanus sung all the time of this whipping, requiring not to favor him for nobility's sake; "not the blood of preachers," said he, "but the Christian profession makes me noble." Then he derided their idol gods, which so enraged the tyrant, that he commanded his sides to be lanced with knives; till the bones were laid bare; yet still did that sufferer preach the living God, and the Lord Jesus Christ. The tyrant then commanded them to strike out his teeth; also his face was battered, his eyelids torn, his cheeks gashed with knives; the skin of his beard pulled off. In the midst of which he said, "I thank thee, O captain, that thou hast opened to me so many wounds as mouths whereby I may preach my Lord and Saviour Jesus Christ."—The captain astonished at his constancy bade them give over tormenting him; yet he threatened to burn him, reviled him, and blasphemed God, saying, "thy crucified Christ is but a yesterday's God, the gods of the Gentiles are of the greatest antiquity." But Romanus, taking occasion from thence, declared the eternity of Christ, saying, "give me a Christian child of seven years old, and thou shalt hear what he will say." Hereupon a boy was called out of the multitude, to whom Romanus said, "tell me my babe, whether thou thinkst it reason that we worship Christ, and is Christ one with the Father; or that we worship many gods?" The child answered, "that certainly Christ must be one with the true God; for that there be many gods, we children cannot believe." The captain, amazed at this, said, "thou young villain and traitor, where and of whom learnedst thou this lesson?" Of my mother, said he, with whose milk I sucked in this lesson, that I must believe in Christ. The mother was called, and she gladly appeared. The tyrant commanded the child to be tied up and scourged. The bystanders, beholding this merciless act, could not refrain from tears.—After this the cruel tormentors pulled off the skin from the crown of the child's head: the mother crying, "suffer, my child, soon thou shalt pass to him who will adorn thy head with a crown of glory." The captain, finding the child invincible, and himself vanquished, commanded him to be cast into a stinking prison, whilst the torments of Romanus were renewed and increased. Then was Romanus brought forth again to receive new stripes upon his old sores, the flesh being torn, and the bare bones appearing; yet the tyrant raged, like a madman, quarrelling with the tormentors for dealing so mildly, commanding them to cut prick and pinch him. Then he passed sentence upon him, together with the child, to be burned to death.—When they came to the place of execution, the tormentors required the child of his mother; for she had carried it in her arms from the prison. She kissed it, delivered it to them, and as the executioner was striking off its head, she said, farewell my sweet child. The child's head being struck off, the mother wrapped it in a garment, laid it to her breast, and departed. Then was Romanus cast into a fire, which being quenched by a great storm of rain which was falling at that time, the tyrant commanded his tongue to be cut out, and afterwards caused him to be strangled in his prison.

## PASTORAL LETTER.

From the Pastoral Letter of the Bishops of the Protestant Episcopal Church in America, written at their general convention, in the month of November, in Philadelphia, we make the following animating extracts.

"In endeavoring to look beyond the veil that conceals futurity from our view, different minds will be more or less sanguine, according to their different temperament and habits of thought. As the subject is seen by many, and among them by those who now address you; when we consider the magnitude of the event which has given a new world, as it were, for the accommodation of the human race; and when we trace, in the experience of past ages, that nothing but the possession of civil liberty, with its endearments, could have brought this part of the American continent to its present state of cultivation and prosperity, we cannot but perceive, in this event, the counsels of the great Being, 'who doth according to his will in the armies of heaven, and among the inhabitants of the earth.'"

"We may, therefore, build our hopes on the foundation, that the use and the benefit of mankind was the object of divine Providence in bringing the land which we inhabit within the reach of intellectual improvement and civilization. But God, in the accomplishment of his purposes, acts by the instrumentality of second causes; and in this great work renders as well the faculties of the human mind, as the laws which he has assigned to matter, subservient to his will. Now it is only in a state of civil happiness that those powers are competent to the effecting of an object like that contemplated. It is not by the subjects of despotic sway, insecure in their possessions, and liable in their persons to the capricious will of their rulers, that the rough poson of nature can be made to disclose its treasures. No, it is civil and religious freedom, with the security and the incentives which it supplies, that must brace the nerves and keep alive the hopes of harty industry. It is this which, making the peasant rejoice in his hopeful offspring, and in the certainty that he is laboring for himself and for them, must temot him to brave the hardships and the dangers of the wilderness, and to hew out for himself a possession in its recesses."

"What a prospect lies this consideration open to our view! As the Chaldean seer, surveying the israelitish camp, and having an insight into futurity, exclaimed with wonder—Who can count the dust of Jacob, or number a fourth part of the tribes of Israel?" we may ask—Who can count the numbers to be hereafter sustained by a cultivation, of which the present is no more than the beginning? Who can have a conception of the fields laden with harvests, which shall succeed to our immeasurable deserts; and of the cities which, in centuries to come, shall adorn the banks of our innumerable lakes and rivers? Or who can form an idea of the extent of useful arts,

which, throughout this new field of ingenuity and labor, shall be set at work for the adding to the stock of human comfort? Here is an object worthy of the great Being who sways the sceptre of the universe, and whose providence is thus illustrated in verifying what is declared of him in his word—"The earth hath he given to the children of men."<sup>17</sup>—Rev. Edward Irving.

## MISSIONARY.

From the Missionary Herald for January.  
PALESTINE MISSION.

FROM MR. GOODELL TO THE CORRESPONDING SECRETARY.

The following communication is dated "Beyroot, (Syria) June 19, 1826.

My design in this communication, is to state a few facts, which have an important bearing on this mission, and which will place before you some of its interesting features; and as they are entirely unconnected with each other, I shall arrange them under separate heads.

*Of the Jews.* When we first came to Beyroot, the Jews had no more dealings with us, than they had with the Samaritans. We could not induce them even to call upon us; and if we visited them or their school, they looked upon us with the eye of suspicion. But a course of uniform kindness on our part has apparently overcome many of their prejudices, and inspired them with confidence; and we now have much intercourse and religious conversation with them. Two years ago they would purchase only a certain edition of the Old Testament; now they come a journey of several days, and purchase even the prohibited edition. Then they would not purchase the Prophets by themselves, and the very name of the New Testament appeared to excite great uneasiness and abhorrence in their mind; now they purchase not only the Prophets but even the New Testament also, when it is bound up with their own scriptures. Then they had no other idea of Christianity than what they had acquired by seeing the superstitious, idolatries, and abominations of these corrupt churches; now a few of those in Beyroot have had entirely different views presented to their minds, and many solemn considerations urged upon them. One individual, with whom we have had the most conversation, has promised to read the New Testament, and to believe in Christ, if he finds evidence that he is the true Messiah. We had just succeeded in establishing a school among them, when it was broken up amidst those terrible occurrences, which followed the visit of the Greeks here, and has not been since renewed. The Jews, like the Christians, are lamentably ignorant of their own Scriptures; and, like the latter, have incorporated with divine truth so many of their own traditional legends and absurd tales, that to bring them back to the simple word of God, is like clearing away piles of rubbish, which have been accumulated for many centuries.

*Of the Armenians.* You already know, that the Archbishop at Sidon, the Archbishop in my family, and the monk in my service, have married wives, in violation of the most sacred canons of their own, and of all the oriental churches. This bold step of theirs, in breaking away from the customs of their fathers, has been noised abroad through the whole country, and has produced not a little excitement. Another Armenian monk, has also recently followed their example, under circumstances of special interest, which are as follows:

Archbishop Jacob Aga, at Sidon, sent him to Damascus to transact business with the Pasha. The Pasha made many particular inquiries respecting the Archbishop, his age, circumstances, family, character, &c.; and similar inquiries, also, respecting the Archbishop, who is with me at Beyroot. He then said to the Cadi, the Mulla, and all his courtiers about him, "Listen: one year ago, while I was with the Grand Vizier at Constantinople, the Armenian Patriarch came before him, with a long complaint in writing against Jacob Aga, and Signor Wartab, for marrying wives; saying it was contrary to their sacred books, an innovation in their church, &c. &c. But before he had finished what he had written, the Grand Vizier, looking at him with a smile of contempt, said, 'You may put up your papers. If your books are opposed to the marriage of the clergy, your books are not sacred, they are false. Our books are true and sacred. The Koran is from God, and commands marriage in all.' With this he dismissed the Patriarch. Then turning to the Armenian, the Pasha said, 'Are you not also a monk?' Being answered in the affirmative, "I advise you as a friend," said he, "to follow your false books no longer, but to take a wife." The Armenian, overjoyed, hastened back to Sidon, on the next day after his arrival married a wife, and the day following came to Beyroot, to inform us of all that had passed.

One important benefit of these marriages has been, to excite inquiry, to bring the Bible into notice, and to lead to the examination of other customs and canons, which have had the sanction of ages, and all the corroboration, which pretended, miracles could give. I do not think I state more than sober facts will justify, when I say, that the Armenians appear to be awakening from the slumber of many generations, and to be in a state well suited to receive a powerful and desirable impression from the labors, and examples, and instructions of able and devoted missionaries.

Jacob Aga, at Sidon, collects his neighbors every Sabbath, and reads with them, or to them, the sacred Scriptures, interspersing the same with remarks, which, though probably not very experimental or spiritual, but destined to the external affairs of the church, yet serve to direct men's attention to the Bible, and thus to "prepare the way of the Lord." Two or three individuals, and one of them of the Greek Catholic church, now enter into all his views, and take part with him in all his discussions.

*PULPIT ELOQUENCE.*

"Obey the Scriptures or you perish. You may despise the honor done you by the Majesty above, you may spurn the sovereignty of Almighty God, you may revolt from creation's universal rule to bow before its Creator, and stand in momentary rebellion against its ordinances; his overtures of mercy you may cast contempt on, and cratchly refresh the royal personage who bears them; and you may riot in your licentious liberty for a while, and make game of his indulgence and long suffering. But come at length it will, when revenge shall array herself to go forth, and anguish shall attend her, and from the wheels of their chariot ruin and dismay shall shoot far and wide among the enemies of the king, whose desolation shall not tarry, and whose destruction, as the wing of the whirlwind, shall be swift—hopeless as the conclusion of eternity and the reversal of doom. Then around the fiery concave of the wasteful pit the clang of grief shall ring, and the flinty heart which repelled tender mercy shall strike its fangs into its proper bosom; and the soft and gentle spirit which dissolved in voluptuous pleasures, shall dissolve in weeping sorrows and outbursting lamentations; and the gay glory of time shall depart; and sportful liberty shall be bound for ever in the chain of obdurate necessity. The green earth, with all its blooming beauty and bowers of peace shall depart. The morning and evening salutations of kinsmen shall depart, and the ever welcome voice of friend, and the tender whispering of full hearted affection, shall depart, for the sad discord of weeping, and wailing, and gnashing of teeth. And the tender names of children, and father and mother, and wife and husband, with the communion of domestic love and mutual affection, and the inward touches of natural instinct, which family compact, when uninvaded by discord, wraps the live long day into one swed of tender emotion, making earth's lowly scenes worthy of heaven itself—All shall pass away; and instead shall come the level lake that burthen, and the solitary dungeon, and the desolate bosom, and the threes and tossings of horror and hopelessness, and the worm that dieth not, and the fire that is not quenched."

"What a prospect lies this consideration open to our view! As the Chaldean seer, surveying the israelitish camp, and having an insight into futurity, exclaimed with wonder—Who can count the dust of Jacob, or number a fourth part of the tribes of Israel?" we may ask—Who can count the numbers to be hereafter sustained by a cultivation, of which the present is no more than the beginning? Who can have a conception of the fields laden with harvests, which shall succeed to our immeasurable deserts; and of the cities which, in centuries to come, shall adorn the banks of our innumerable lakes and rivers? Or who can form an idea of the extent of useful arts,

"Tis written, 'tis written, 'tis sealed of heaven, and a few years shall reveal it all. Be assured it is even to happen to the despisers of holy writ. With this in arrear, what boots liberty, pleasure, enjoyment—all within the hour-glass of time, or the round of earth's continent, all the sensibilities of life, all the powers of man, all the attractions of women!"—Rev. Edward Irving.

merous facts, the oft repeated prayers, and prescribed nostrums of his church, and to believe, that the blood of Christ alone can cleanse him from guilt. On the recent death of his mother, he refused to pay any thing to the priests to secure their prayers for her benefit. His father and brother and friends, first entreated, and then reviled him, and the priests threatened him; but he still persisted, saying, "I had better buy bread and give to the poor, for this will be a real charity; whereas, praying forever for my mother, will not alter her condition." The priests said, that perhaps he would soon die, and nobody would pray for him. He replied, "I wish no one to pray for me after I am dead; it will be of no avail. Now while I am in life, I must love God, and read his word, and believe on Christ, and that is sufficient." "What have you turned English?" they exclaimed. "It makes no difference what I am," said he, "if I am right."

Of this class, also, is another Arab youth of the same Church, about thirteen years of age, whom we have instructed in Italian and English, and caused to be instructed in the grammar of his own language, and in ancient and modern Greek. His name is Asaad Jacob; for more than three months he has been in my family, and is now of use to me in copying English and Italian, and writing Arabic and Greek. He was thoroughly superstitious, and really believed, as he recently told me, that the priests were able to pardon whatever sins he might be guilty of; and that, on this presumption, he might deliberately commit, before hand, any sin, which it might be for his interest or pleasure to commit. Many have been the conversations we have had with him, during eighteen months past, many the opportunities we have embraced of reading the Scriptures with him, and many and various the arguments we have set before him from the Bible; but not till after a long time, did there appear to be a surrender of his former erroneous opinions, or the least abatement of his confidence in the councils and fathers, and in the dogmas of the church. But in regard to all these things he is now entirely changed, and in consequence, has brought down upon himself the displeasure of his parents and friends, and the indignation of the priesthood. "Ah!" said one of his brothers, after urging him in vain to attend upon some of their foolish ceremonies, "you have become what I always said you would, if you had so much intercourse with these men, viz. a heretic." One of the priests, after railing him a considerable time in the church, broke out into exclamations like these: "Alas! unhappy youth, lost! lost! gone beyond redemption! undone for ever!"—He paused.—"But is there no help? Can nothing be done to arrest divine vengeance, and to save this youth from everlasting fire?" After a second pause, he turned to Asaad, and said, with softened tones, "But perhaps there may yet be hope. If you will purchase a few candles to burn before the blessed Virgin, I will undertake your cause, and will save your soul from eternal death." This took place before he had broken off from all connexion with his church, and tended greatly to hasten his entire separation from it.

After such a change in his views, he thought himself, (as it would be very natural for him to think,) renewed in heart; but having become more acquainted with the nature of this change, he is now without hope, and is the individual, who united with Signor Wartab in that interesting request above mentioned, that I would pray the Father to send them the Holy Spirit.

Of the younger brother of Asaad Shediak, we know but little at present, except that he refuses to go to confession, desires us to remember him in our prayers, and is called by the Patriarch a heretic and accursed.

Another Maronite youth near us, appears to be in as interesting a state of mind, as any I have described. He had imbibed strong prejudices against us, and had avoided all intercourse with us, till his own mind had become deeply impressed by reading a New Testament, that fell in his way. He now comes almost every night to read the Scriptures with Mr. Bird, and to beg his prayers. He himself thinks that he has been born again; but, though his case appears hopeful, we choose for the present to suspend our opinion. The persecutions, which, unless "a great company of the Priests become obedient to the Faith" seem likely to fall heavily upon all who openly espouse the cause and the religion of the Bible, will doubtless, have the effect of preventing many from permanently joining us, whose hearts are not under an influence more than human. That such an influence begins to be felt here, we can no longer doubt. It really seems, as if this were "the acceptable year of the Lord," and as if the Holy Comforter, so long banished from these regions, had come back in triumph, to make these "tents of Kedar" once more the sweet abodes of peace and love. We have joy in our hearts; we have joy in our dwellings; and we look, with the most devout earnestness, and delightful anticipations, to the day, when such "times of refreshing shall come," as shall give joy to all the churches, and shall fill all heaven with praise.

Yours affectionately,

W. GOODELL.

## REVIVALS.

## LIVERMORE, ME.

We make the following extract from the Rev. John Atwell's letter to the Publisher of Zion's Herald.

While I have read the frequent accounts of the work of God, in many parts of his vineyard; it has afforded me pleasure. I have felt an anxious desire that the Lord of the harvest would visit my charge in mercy, and favor us with a time of reformation; but, as a general thing, the time has not come. Notwithstanding which some drops of mercy have fallen here of late. Several precious souls have recently professed converting grace; while a few, at least, are inquiring the way to Zion. I think that our prospects are more flattering at the present time than at any former period since I commenced my labors in this charge. We wait with anxiety to hear what God the Lord will speak.

While we have had the unspeakable happiness of seeing some sinners awakened, some backsliders reclaimed, and some souls converted and made happy in the favor and love of God; we have also realized the benefit of piety in the triumphant death of some of the soldiers of the cross, who have recently been discharged and have gone to their eternal reward.

FOR ZION'S HERALD.

## NORTHFIELD, N. H.

It has been a number of weeks since I gave you and the friends of Zion some intimations of a gracious work in Northfield. We were then looking for greater displays of God's power in the salvation of souls.

We have seen the glory of God revealed and scores have been made happy in Jesus's love. The holy flame has spread into the adjoining town. Sanbornton has shared largely in the revival. In my last I intimated that some particular account might be given in future; but I am not yet prepared to give many particulars. Although the work has considerably abated, yet there are many still who enquire what they must do to be saved. Our meetings are well attended and the spirit of God is powerfully felt among the people.

Probably more than one hundred souls may be included within the circle of this revival, and they will hail the opening of the new year, 1827, with bright prospects of a never ending life, when nature's wheel shall roll no more.

MATTHEW NEWHALL.

FOR ZION'S HERALD.

## MONKTON, VT.

We have blessed revivals of religion in several places upon this circuit. The Lord is doing wonders amongst us; sinners are converted; mourners comforted, and believers built up in their most holy faith, and the new year is likely to be brought in with the shouts of many new born souls, lately translated out of the

kingdom of darkness into the kingdom of God. Son. O what a jubilee to such souls! Heaven and speed the gospel chariot in its course round the whole world. The rumbling of its wheels is heard in the tops of the mountains, and through the valleys, rolls through the earth, bearing the glad news of infinite love to a fallen and perishing world. For more years shall have rolled into eternity, before the gospel shall have reached the most distant habitation of cruelty, and awakened hopes of a better world in the breasts of thousands of the now deluded and superstitious and idolatrous. NOAH LEVING.

Monkton, Dec. 26, 1826.

## CANAAN, N. H.

TO THE PUBLISHER OF ZION'S HERALD.

I would inform you that the reformation on this circuit still continues, and since I wrote last a post-work has commenced in Springfield. About 100 are already rejoicing in Christ. We have received more than a hundred members since last summer, and the prospect is still glorious. On the 21st our dear brethren will pray for us, that the good work may still go on and extend, until all are out of the ark of safety, may take shelter in your Son. Your in the gospel, CALEB DUDLEY.

Monkton, Dec. 28.

## REVIVALS IN GEORGIA.

A letter from Georgia, published in the N. Y. Observer, says, "a work of great interest has commenced among the members of the Legislature at Milledgeville. At an anxious meeting they were inquirers, and 5 or 6 indulged with them what had found the Messiah." At Athens, Ga. 30 students were subjects of a revival, and good work had commenced in several other places.

Harriet and her cousin; or

We have been presented with

bearing the above title, lately

Whipple and Lawrence, of Sa-

first American from the 4th Edi-

a work peculiarly interesting to

be read with perfect safety by

describe love scenes, except in



# ZION'S HERALD:—MISCELLANEOUS...INSTRUCTIVE, AND ENTERTAINING.

## POETS' DEPARTMENT.

### A DIRGE.

BY THE REV. G. CROLY.  
"Earth to earth, and dust to dust!"  
Here the evil and the just;  
Here the youthful and the old;  
Here the fearful and the bold;  
Here the matron and the maid;  
In one silent bed are laid;  
Here the vassal and the king;  
Side by side lie withering;  
Here the sword and sceptre rust—  
"Earth to earth, and dust to dust!"

Age on age shall roll along;  
O'er this pale and mighty throng:  
Those that wept them, those that weep;  
All shall with these sleepers sleep.  
Brothers, sisters of the womb;  
Summer's sun or winter's storm;  
Song of peace or battle's roar;  
Never shall break their slumbers more.  
Death shall keep his stolen trust—  
"Earth to earth, and dust to dust!"

But a day is coming fast,  
Earth thy mightiest and thy last!  
It shall come in fear and wonder;  
Heralded by trump and thunder;  
It shall come in strife and toil,  
It shall come in blood and spoil;  
It shall come in empire's grandeur,  
Burning temples, trampled thrones;  
Then, ambition, rue thy lust!—  
"Earth to earth, and dust to dust!"

Then shall come the judgment sign,  
In the east the King shall shine;  
Flashing from Heaven's golden gate,  
Thousands and thousands round his state,  
Spirits with the crown and plume!  
Tremble then, thou sooty tomb!  
Heaven shall open on our sight,  
Earth be turn'd to living light,  
Kingdom of the ransom'd Just—  
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,  
Shall be gorgeous as a gem;  
Then shall in the desert rise  
Fruits of more than Paradise;  
Earth thy angel feet be tried,  
One great garden of her God!  
Till anointed the martyr's tears  
Through a thousand glorious years!  
Now, in hope of Him we trust,  
"Earth to earth, and dust to dust."

## MINISTERS' DEPARTMENT.

Poetical tribute to the memory of the late Reverend Thomas Coke, LL. D. one of the bishops of the Methodist church. By the late Rev. EDWARD R. SMITH.

Awake, ye sleeping sorrows of my soul,  
No joy nor sympathy my grief control;  
No noisy words, but stillestness of grief,  
Like a deep stream, shall give my mind relief.

Away each, busy scene, each chiding care—  
This sacred hour ye shall no passion share;  
'Tis set apart the loss of Coke to mourn,  
And wash with tears his consecrated son.

Go back, O muse, survey his youthful days,  
Who's he despis'd the Saviour and his grace;  
Nor felt the need of the stoning blood,  
Yet spake in serious accents of his God.  
Meanwhile his studious mind in knowledge grew,  
Till from the House of Learning he withdrew.  
Then dress in robes of office he appears,  
And prudent counsel much transcends his years.

His soul, at length arous'd to sense of sin,  
Soon saw the need of blood to make it clean;  
Mercy his hope, and mercy all his plea,  
For parson asks, and is not turn'd away.

Behold him now rejoicing in his God,  
With soul serene, wash'd in atoning blood;  
He sings aloud the great Redeemer's praise,  
And magnifies the riches of his grace.

Soon he begins to warn a guilty race,  
To leave transgression and their sins confess.  
Then England hears a message from his Lord,  
Columbia's land is favor'd with the word:  
The Isles attend to hear his lips declare,  
How deep, how wide, how free God's merries are.

Thousands of souls can witness to his zeal,  
He spake with power divine, the power they feel;  
They how submissively to the truth he taught,  
And find in Christ the happiness they sought.

Well he explain'd the Holy Book of Truth,  
To stay the aged and to guide the youth;  
To aid his younger brethren in their course,  
And give that Holy Word diviner force.

But when his noon-day sun had far declin'd,  
A noble object caught his pious mind;—  
'Twas much beyond his strength and sinking age,  
Such as should youth and piety engage.  
To distant heathens he desir'd to prove  
The glorious riches of redeeming love.  
This cal'd forth all his soul, nor would he rest,  
Till others felt the flame that warm'd his breast.  
Much he rejoic'd when Heaven success bestow'd,  
He rais'd his hands and prais'd the living God.

They straight embark'd for India's harborous shore,  
Resolv'd to this they never had borne before:  
Bail'd with the hope that Christ, the Prince of Peace,  
Would give support and bless his word of grace.  
Their hopeful prospects much outfly the wind,  
And leave the spreading canvass far behind.  
Imagination sees huge idols fall,  
And Molech's sons obey the Saviour's call.

His lab'ring mind ne'er sought inglorious ease,  
Nor on the land, nor on the rolling seas;  
With constant zeal he writes, he speaks, he prays,  
Till the last period of his fleeting days.

But soon, too soon, the awful hour arrives,  
When we must say, our Col. no more surties!  
At midnight and alone he breathes his last,  
Nor gives his dying counsels to the rest.

Alas! short-sighted man! thou canst not see,  
The counsels of thy God, his wise decree;  
Thick clouds and darkness spread around his throne,  
And in the deep he makes his footstep known.

Even when we must, beneath his rod, and say,  
Jehovah rules, let men and saints obey:  
Though dark his counsels, yet his dealings prove,  
He smites his children with a father's love.  
Just is the Lord, his dealing can't be wrong,  
'Tis ours to praise for blessings sent so long.

Go, pious man and minister, we'll say,  
Go to the realms of everlasting day!  
In holy raptures thy heart to sing  
The high eternal honors of thy King!  
Our faith deserves thee in a shining dress;  
White as the light and made of righteousness;

To us thy death is loss, to thee a gain shall prove!  
Thee may we meet again in realms of perfect love.

## PARENTS' DEPARTMENT.

### PARENTAL DUTY.

To admonish and reprove, with parental authority, is the bounden duty of all whom God hath blessed with offspring. But somehow or other, there appears to be so much conformity to the world, among professors, that not only the children themselves, take liberty therefrom to run into every excess of vice and immorality; but the world itself, takes occasion to brand the disciples of Jesus, (and often too justly,) with a name, and besides that nothing else.

It has been before stated, that we did not conceive that education, of the most refined sort, could impart the principles of holiness, to the soul of man, or simply thereby, cause it to become a partaker of the divine nature. This is the particular office of the Holy Spirit. At the same time, we lament to behold, that almost total abandonment of parental authority, in restraining the youth of both sexes.

There is a constant watchfulness requisite, over the conduct and conversation of children, which should not be abated; a perseverance in inculcating the principles of the gospel of Christ, which should carry with it, if necessary, constraint and absolute denial of gratifying those sinful appetites, which lead on to more ungodliness. Persuasion's unerring voice should be frequently sounded in their ears, attended with arguments, founded in the propriety or impropriety of things. The Bible should always be consulted and inquired of, when we grant liberties or indulgences to youth. Am I permitted by the word of truth, to grant and even encourage my son or my daughter to frequent scenes of carnal pleasure and amusement? We are more the creatures of habit, than might be supposed. Bound in a routine of fashions, customs, and pleasures, it is an easy matter to glide gently down the tide; but to stem the current, requires toil and labor. It appears, that the opinion prevails in and out of the church, that unless the son and daughter are suffered to revolve in all the gay and fashionable circles of high life, they will not occupy that station in society, where the warm wishes of fathers and mothers would place them.

Believers in the revealed will of God should endeavor, as in them lies to conform their lives and manners to the standard of truth, and to induce all around them, to adhere to the same glorious system. The tragical end of old Eli the priest, ought not only to admonish them, but restrain them lest they also fall in the same way. Considerations of ultimate importance, press home upon the mind, the great utility of early education, to a proper heading of the tender mind. Suffer not the weeds of practical evil to vegetate and thrive in the spring tide of life, else they will produce an abundant crop of sin and bring your gray hairs in sorrow to the grave.—*By a Rec.*

### PARENTAL LIES.

We believe that the slight regard in which strict truth is held among mankind, is principally owing to the lies which are told to children by their parents during the few first years of their lives. Then is the time that permanent impressions may be as well made as at any later period. It is then, probably, that what is called the natural propensity of a child is unfolded. Many persons who have a great abhorrence of lying, and whip their children if they detect them in it, yet make no scruples of telling and acting to them the most atrocious falsehoods. There are few parents who do not do this in a greater or less degree, though doubtless without dreaming they are guilty of criminal deception. With many the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their amusements, cheated in their food, cheated in their dress. Lies are told them to do anything that is disagreeable. If a child is to take physic, the mother tells him she has something good for him to drink; if reluctant, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once and answer the present purpose, but will invariably fail afterwards. Parents are too apt, to endeavor to pacify their children by making promises they never intend to perform. If they wish, for instance, to take away some catable which they fear will be injurious, they reconcile them by the promise of a ride, or a walk, or something else which will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children, if the performance be not perfectly convenient. But they are the last persons to whom promises should be broken, because they cannot comprehend the reason, if there be one, why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, and even when inadvertently made. For the child's moral habit is of infinitely more consequence than any such inconvenience can be to the parent.—*Ed. Gazette.*

## LADIES' DEPARTMENT.

### TO YOUNG LADIES.

We consider that fatal and most indeleble, may, gross maxim, that "a reformed rake makes the best husband;" an aphorism to which the principles and the happiness of so many young women have been sacrificed. It goes upon the preposterous supposition, not only that effects do not follow causes, but that they oppose them; on the supposition, that habitual vice creates rectitude of character, and that sin produces happiness: thus flatly contradicting what the moral Government of God uniformly exhibits in the course of human events, and what Revelation so evidently and universally teaches.

For it should be observed, that the reformation is generally, if not always, supposed to be brought about by the all-conquering force of female charms. Let but a profligate young man have a point to carry by winning the affections of a vain and thoughtless girl; he will begin his attack upon her heart, by undermining her religious principles, and artfully removing every impediment which might have obstructed her receiving the addresses of a man without character.

And while he will lead her not to hear without ridicule the mention of that change of heart, which scripture teaches and experience proves that the power of divine grace can work on a vicious character; while he will teach her to sneer at a change which he would treat with contempt, because he denies the possibility of so strange and miraculous a conversion; yet he will not scruple to swear, that the power of her beauty has wrought revolution in his own loose practices, which is equally complete and instantaneous.

But suppose it, possible that his reformation were genuine, it would even then by no means involve the truth of the proposition, that past libertinism insures future felicity; yet many a weak girl, confirmed in this palatable doctrine by examples she has frequently admired of those surprising reformations, so conveniently effected in the last scene of most of our comedies, has not scrupled to risk her earthly and eternal happiness with a man, who is not ashamed to ascribe to the influence of her beauty that power of changing the heart, which he impiously denies to Omnipotence itself.

Although she had been the obedient child, the lovely youth, the constant companion, and dutiful wife, the affectionate and tender mother, the peaceable and obliging neighbor; outwardly moral in all her walkings; it was not until she was about 40 years of age, that she experienced the gaudy misery of God to her soul.

At that time she became deeply convinced of the exceeding sinfulness of sin; she saw and felt the need of the pardoning and renewing grace of God. She earnestly sought the Lord in deep distress of mind; which was greatly heightened, by the numerous, and powerful temptations of the enemy; that there was no mercy for her. But waiting patiently for the Lord, in earnest and importunate prayer, he inclined his ear, and heard her cry, and said to her in accents mild and sweet, "daughter, be of good cheer, thy sins are all forgiven thee; go in peace." Her burden was gone; her peace at times was great, but her joys were often damped, by the temptations of the enemy that she was deceived. But by experience she became acquainted with the devices of Satan, and

anxiety, labor and turmoil. O, how dear to the memory of a man is the wife who clothes her face in smiles, who uses gentle expressions, and who makes her lap soft to receive and hush his cares to rest. There is not in nature so fascinating an object as a faithful, tender and affectionate wife.

## YOUTH'S DEPARTMENT.

From the American Sunday School Magazine.

### ADDRESS TO YOUTH OF BOTH SEXES.

Dear young people.—We trust many of you have, in the morning of your lives, presented yourselves living, acceptable sacrifices to him, who called you into existence at first, and redeemed you when lost and ruined. If you have performed this reasonable duty, your anxious inquiry will be, "Lord, what wilt thou have me to do?" And this inquiry will be accompanied with sincere and solemn resolutions in the strength of divine grace, to engage, with all your powers, in whatever piece of service, he may in his providence call you to perform. This will be the resolution of all, who feel, as they ought, the unspeakable obligations they are under to that glorious Redeemer who died for them. They will engage with cheerful alacrity in his service, and rejoice in every opportunity which occurs of spreading abroad the honors of his name, and of making known his divine excellencies to others. Trusting that such are the exercises of your ardent and generous minds, we present you with the foregoing sketch of character, with an outline of the duties belonging thereto, in order to assist you in rendering your pious resolutions effectual. In whatever way, you are convinced you will be the most efficient in promoting the glory of God, and the good of your fellow creatures, that way you ought decisively to adopt. But, from every view we can take of the subject, it is our opinion, that in no way, with equal facility, can you be so extensively useful, as in the wide field which now lies before you, I mean that of sabbath school instruction. If you think you are not possessed of the qualifications necessary for the proper performance of this duty, you will be criminally negligent, if you do not acquire them. They are within the reach of common capacities. There are no difficulties in their acquisition, but what a moderate share of diligence and industry will surmount. But like every other excellence, they cannot be obtained without some trouble. They are a part of that heavenly wisdom which must be "sought for, as for hidden treasure," but will be found by the diligent and sincere seeker.

That you may engage in the acquisition of these qualifications, and when attained, in the faithful and persevering application of them, we offer you the following brief reflections, as considerations, which your own minds may pursue to greater length.

You live in a period of the world more interesting, than any that has been since time began. Almost six thousand years have rolled their generations over our fallen race, sunk in the dark abyss of sin and misery. Nearly two thousand years ago, the Star of Bethlehem shed its cheering rays on our benighted world, and the Sun of Righteousness began to illuminate the gloomy horizon. The Saviour of the world, who had been long foretold and prefigured in types and shadows, appeared in our nature, and by death conquered death and him that had the power of death, that is, the devil, and rose triumphant over all the powers of darkness, and ascended to the throne of the universe, whence he rules over all the creation, causing even the devils to redound to his praise, and all their machinations to issue in glory to his name and good to his people. Out of Zion—the excellency of beauty he shines gloriously; from thence his power is displayed in making his people yield a willing subjection to his government. In the book which closes the volume of inspiration, he has favored his church with her prophecies to the end of time, and even into eternity. "Glorious things are spoken of thee, thou city of God," she will be exasperate and glory in the whole earth: for her king is to reign on earth a thousand years.—The kingdoms of this world are to become the kingdoms of our Lord and of his Christ. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. Thus you see, that the infernal usurper and spoiler of the fair creation of God, is not always to rule on the earth. Paradise is to be bound for a thousand years. Paradise is to be again restored to man. At a period in which these glorious days are near at hand, it is your lot to live: perhaps some of you may see their actual commencement. The great Head of the church seems to be hastening them. He is multiplying the honored instruments of enlarging his kingdom, and lessening that of Satan. The still small voice of the gospel has hitherto been calling adults from darkness to light: but there has lately been put into operation a system still more simple and unostentatious, but nearly equal efficiency, by which thousands of infants are rescued from the jaws of the devouring lion, and brought into the fold and to the arms of the good Shepherd. Happy are they who are heartily engaged in this honorable work. It is no less than an exhibition of the gospel, adapted to the capacity of children. And though the faithful sabbath teachers may be unknown to the world, though their names may not shine conspicuously upon the rolls of fame, with the heroes and great ones of the earth, yet they shall be "gloriously enrolled in the records of eternity." They shall be honorably mentioned before an assembled universe, where the greatest heroes, at which the world ever stared, shall wish to hide their heads beneath the falling ruins of that stage on which they acted their innumerable parts.

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feeling the direct witness of God's Spirit with her that she was a child of God; and claiming her interest in her dear Saviour, she went on her way rejoicing. To use her own language, "I now saw the vanity of the world in a light in which I never conceived of before: my only delight was in God; his word, his people, and his worship." She resolved by grace to lay up her treasure in heaven.

After her conversion she often felt deeply impressed with the duty of following her Lord in the ordinance of baptism; but thinking herself unfit for the privilege, and fearing that she should backslide, and bring a wound upon the cause of her dear Saviour, she, from time to time, neglected her duty, which she afterwards deeply regretted. The first interview I had with her, she told me her desire to dedicate herself to God in the ordinance of baptism, and be admitted to the fellowship of the Methodist church in this place, if they should be willing to receive her; at the same time expressing her fears as to her fitness for the ordinance. A few days after this meeting was appointed at her house, when she was baptized and admitted into the fellowship of the church; and, for the first time received the sacrament of the Lord's supper; and a peculiarly interesting, and profitable season it was to her, and those present.

From the time she was baptized, I visited her often, and always found her rejoicing in the Lord. She would often express herself in the following language;

"these sufferings, are nothing, when compared to what the Saviour suffered for me: or the glory that shall follow them if I am enabled to hold out to the end; for such and such only, can claim the promise of eternal life." In no instance have I discovered the least impatience, or heard the slightest complaint drop from her lips. Naturally mild and even in her disposition, which was abundantly sweetened by the grace of God, she appeared, at all times, meek and submissive, patient and resigned. She often conversed upon death, and it was always with the utmost composure; she appeared only to be waiting the summons of her Lord—come up higher. She said to her daughter after having been in great distress, "did I manifest any signs of impatience?" Her daughter replied that she had not discovered any. She told her daughter that her stay with them would be but short, and she felt resigned to go, when the summons should come.

Her anxiety for the welfare of her dear children was very great. "God only knows" said she, "how many hours I have spent for them in prayer that he would save and bring them to heaven." To one of her brethren in Christ and a fellow laborer with me in the gospel, who called to see her only one week before her death, after expressing her confidence in God and that she had no doubt of her acceptance with him, or, of her future well-being, she added, that she had but one remaining earthly desire, and that was to see her dear children partakers of grace.—"God has blessed me with children, who are all outwardly moral, for which I feel thankful; but it is not every mother that can say as much as that;—grace cannot exist without morality; but I am afraid that their morality will become a snare to them; by their trusting in it; for nothing but grace can renew, and fit them for heaven."

For fifteen or twenty years past she had been called to suffer the will of God; being confined the most of that time to her house. Her distress, a number of weeks before her death, was great; which she bore with uncommon resignation. Who ever heard her complain in all her sufferings? "Nothing but the grace of God, said she, can support me; but that shall be sufficient for me, at all times. I have given myself away; it is all that I can do." She had her senses in all her sickness, until the night she died, when for a few moments, she appeared a little wandering, not having slept much for a number of days. She appeared perfectly sensible when she died. About 3 o'clock, last Sabbath morning, she fell asleep in Jesus, without a struggle or a groan." Happy soul, thy days are ended. Blessed are the dead which die in the Lord. I attended her funeral yesterday, at her own house, and preached from Psalms cxvi. 15th verse. It was a peculiarly solemn season. May it be sanctified to all present for their spiritual and eternal good.

SOMERSET, Dec. 27th, 1826.

## THE GATHERER.

*Milton's Habits, as described by himself.*—Those morning haunts are where they should be, at home, not sleeping, or concealing the surfeits of an irregular feast, but up and stirring—in winter, often ere the sound of any bell awakes men to labor or to devotion—in summer, as oft with the bird that first rouses, or much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full fraught: then with useful and generous labors procuring the body's health and hardiness, to render lightsome, clear, and not lumps of obesity, to the mind, to the cause of religion and our country's liberty, when it shall require firm hearts in sound bodies to stand and cover their stations, rather than to see the ruin of our protestation—than the enforcement of a slavish life.—*Milton's Prose Works.*

CHARLES VIRGIN.

*MILITARY GLORY.*  
Julius Caesar according